

THE  
HAPPINESSE  
OF THE  
SAINTS in Glory,  
OR,  
A Treatise of Heaven,  
On ROM. 8. 18.

*For I reckon, that the sufferings of this  
present time are not worthy to be com-  
pared with the glory which shall be  
revealed in us.*

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1638.





## The scope of the Treatise

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scribe Heaven,  
and the glory of  
the Saints therein.

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four respects.

1. By comparing it  
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a 3 things

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of



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Se-

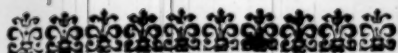
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properties of it,

1. It is an inheri-  
tance, and that  
of every beleever

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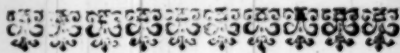
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THE  
HAPPINESSE  
of the  
SAINTS in Glory.

ROM. 8. 18.

*For I reckon that the sufferings  
this present time are not wor-  
thy to be compared with the  
glory which shall be revealed  
in us.*

**M**Y scope is to raise  
up your hearts  
to heaven, and  
to consider that  
great glory which God  
A<sup>h</sup> hath

hath prepared for them  
that love him, to open and  
describe heaven, whereof  
there are many uses both  
to those that are in the state  
of nature, and those that  
are in the state of grace.  
There is nothing more  
powerfull with the wicked  
for to bring them to Christ,  
nothing more proportio-  
nable to a principle of  
selfelove: and likewise to  
the godly, that they may  
willingly and with cheere-  
fulnesse passe through the  
afflictions of this life, that  
they may passe through the  
evill world with their  
hearts raised up to heaven.  
The Apostle from the 17.  
verse to the end of this  
chapter sends it in, beating  
this



this upon the hearts of Gods people in steeling their hearts and raising them up against tribulations, and among the rest this is one encouragement, to consider the joy which shall not onely be revealed to us but in us, which we shall be made partakers of. Brethren, the consideration of Heaven which is so little thought on by us Christians, this I would lay open to you : the excellency of which glory, that we may more clearly behold, man may looke upon many things, but I will onely name two :

First comparatively, and this the Text leades us unto, *For I reckon not the sufferings,*

*rials, &c.* Secondly, simply as it is in it selfe.

1.

First of all to know this great glory, let us compare it with all other things, with all the goods the creature can afford, with all the things here below, which our hearts dote so much upon, as pleasures, honours, riches, beauty, &c. they are not to be compared to it, it transcends all the glory of this world, all the good things wee are capable of, one leafe of this Tree of Life, I say, one leafe of it, better than all the fruits that grow in this world, *Revel. 22.* Out of the bowels of this earth are raised gold, silver, pearles, and precious stones, which  
serve

serve but for the materials  
of the wals of this City and  
for paving the streetes of  
it, The most glorious things  
this World hath, serve I  
say, for the gates of the  
Temple. If the outside be  
so glorious, consider how  
glorious must the inside  
be, how beaurifull must it  
be within : why, no crea-  
ture this world hath is  
worthy so much as to sha-  
dow it, all the creatures be  
swallowed up with this  
glory, even as a drop is  
swallowed up with the  
Ocean : Take *Solomon* in  
all his royalty, the most  
magnificent, rich, and glo-  
rious Prince the World  
ever had, he lived indeed  
at the best rate, he had the

very quintessence of them all, in so much that a Queen her selfe was amazed to see his great glory, yet let me tell you, this *Salomon* which is now in heaven, 10 thousand times exceeds all the glory and pompe hee had on earth, I say the glory hee hath now exceeds it infinitely: I say, the glory he hath now in heaven excels that glory hee had on earth, being on his Throne in all his royalty, even as much as he did then excell himselfe when hee was in his mothers womb; we see then the good things of this life are not worth talking of, they come farre short, they are not worthy to be compared together.

In

In the second place, compare this glory with the afflictions we suffer here, and it doth as the Apostle saith, waigh them all downe, not onely the afflictions which befall one man but all men, I say, all of the be they what they will be, and lay them in one ballance, & Heaven & its glory in another, & it will waigh them all down, even as a grain of sand will bee weighed downe of the whole World. There is no reckoning to bee made of them in respect of heaven, and yet one of these afflictions will eclipse all the good we enjoy here, being afflicted we take no pleasure in all our worldly contentments: Therefore

wee see that the afflictions of this present time are not worthy to be compared to the glory which shall be revealed in us.

3. *Com.*

In the third place, to make a further demonstration of this to you: There is a joy which Gods people are capeable of in this life; the joy of the holy Ghost, which is unspeakeable and glorious, one drop of which transcends infinitely all the joy the creatures can afford us: my brethren have you ever heard of this joy? have you ever tasted of it? hath God ever raised your hearts to see it and his glory, if you have but tasted, as the Apostle saith, *how good the Lord is*, you shall say

say with *David*, *Psal 4*. Lord  
lift thou up the light of thy  
countenance upon me. Thou hast  
put gladnesse into my heart  
more than in the time when  
Corne and Wine and Oyle in-  
creased. This is the joy  
which comes fresh from  
the fountaine: My bre-  
thren marke well what I  
say, the Divell himselfe  
when he transformes him-  
selfe into an Angell of light  
affords more comfort to  
the heart of an hypocrite  
than the World can doe:  
why then, how much more  
doth the joy of the holy  
Ghost which comes from  
a true fountaines, if it be  
shed abroad in your hearts:  
And hence it was, that  
the Martyrs suffered so

A 5 willingly

willingly, & ran through so many persecutions, and yet the glory which is in Heaven, if it be compared to this, infinitely transcends it. The joy which shall be revealed swallowes up all these joyes which we have here, even as the sea swallowes up mole-hills, it is nothing in comparison of Heaven, it is but as a drop to the Ocean, and yet one drop of this joy of the Holy Ghost is more excellent than Oceans of worldly comforts. All the joyes of this world is but as a drop to the Ocean, for infinite drops will make a Sea, but infinite worlds will not make heaven, but indeed infinite drops of this



this joy will make heaven, because, it is of the same nature; yet this, I say, is not comparable to the joyes in heaven, why? its but the earnest penny of our inheritance, 2 Cor. 5.5. Now he that hath wrought us for the selfe same thing is God, who hath given unto us the earnest of the spirit. GOD doth fashion and prepare his people here at the renews of their joyes, which shall come in hereafter, all that the Ho'y Ghost makes us partakers of in this life is but as a fixe pence in respect of the whole payment of glory, wee shall have in Heaven, Phil. 1. 14. Which is the earnest

*The happinesse of*

earnest of our inheritance  
untill the redemption of  
our purchased possession  
unto the praise of his glory.  
This my brethren is but as  
a penny to the dowry of  
the Queene of Heaven,  
which the Saints the Bride  
of Heaven are to enjoy.  
The Scriptures calls it no  
more but the sealing of the  
holy Ghost, the earnest of  
our inheritance. Indeed, it  
is of the same nature with  
the great summe of which  
it is an earnest; for you  
know an earnest differs  
from a pledge in this, a  
pledge is of another kinde,  
but the earnest of the same  
kinde with the payment.  
And so the joy of the holy  
Ghost is of the same kinde  
with

with that which is layd up for us, but it is but an earnest, and there is difference in the manner of producing it, whatsoever we have here as our earnest is but from the light of faith, we cannot see Christ from whom we have it, we only beleve on him as hee is absent; wee never saw him, and yet this workes a joy unspeakeable and glorious, 1 Pet. 8. Whilst we apprehend him by faith, it is but as absent from him: *Therefore wee are alwaies confident, 2 Cor. 5.6. knowing that whilst wee are at home in the body, wee are absent from the Lord,* and if we have such joy in his absence, and seeing but a small glimpse,  
or

or cranny of light coming to us by faith; if this I say, be so glorious, what will it then be, when to see him as he is, to see him top to toe, to be in the presence of him, in which is fulnesse of joy? By faith we see him but not all, and this causeth joy unspeakeable and glorious, what then to see him in perfection, and have his presence the fulnesse of it, whose presence in the least degree of it goeth farre beyond all the sight of him, we have in the highest degree of faith, yea in all the degrees of faith, and yet the least degree of faith excells all the joy the World can give, and therefore doe but thinke with  
your

your selves what Heaven is.

Compare it with those joyes, and that glory the Saints that are in Heaven enjoy, which infinitely transcends both the good things of this world, & the joy of the Holy Ghost, and yet there is a glory to be revealed after the day of Judgement that will transcend the joy of the Saints, now mark the comparison. The least drop of joy here that comes from the ho'y Ghost transcends the joy of the world, the joy the Saints in Heaven now have as much transcends this joy of the holy Ghost as it doth that of the world, yet after the day of Judgment, there is a fuller treasure of joy, to

4. Com.

to bee broken up. And therefore let this raise up your hearts to conceive of the exceeding waight of glory laid up for the elect, the Saints who are now in Heaven at the Well head of comforts, who bathe themselves in these Rivers of pleasures, why they have and are capable of more joy than we can conceive of, one Saint in heaven my Brethren hath more glory and joy in his heart, than all the joy that is on earth, and yet at the latter day, their glory will as farre transcend that they have now even as it doth ours upon earth, I may say of their condition as the Apostle doth, *Heb. 11. 40.* God having

ving provided some better things for us, that they without us should not be made perfect, while the Saints are without their fellowes they are not come to the highest degree of perfection, *Heb. 12.23.* To the generall assembly and Church of the first borne which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, There is a perfection to be given them which they yet have not, when all their fellow Saints, all their fellow brethren, when the whole number of the faithfull are together then shall a new treasure of glory bee broken up, *2. Thes. 1.10.* *Who shall come* (saith the text) *to be*

bee glorified in his Saints and to bee admired of all those that beleewe, we doe usually admire a thing whē our expectation is exceeded, now the Angels and the soules of the glorified Saints in Heauen, they have seene and enjoyed many glorious things already, and they looke for farre more glorious things, but yet he will bring forth a glory at that day beyond their expectations; he will not onely be admired by wicked men, but all that beleewe shall admire this, he will then put them to a new amazement: Let now the consideration of this glory raise up your hearts to seeke for it, that so such an  
un-



unvaluab<sup>le</sup> and great price may not passe out of your hands, even the exceeding great riches of glory layd up for us. Againe, stand agast at the love of God, that hath prepared such glory for you: thus much comparatively. Now secondly, let us consider it simply as it is in it selfe, and because things are best knowne by their causes we will begin with them.

And first, of all the efficient cause of this great glory, & that is the great God of Heaven & Earth, whose Greatnesse and Glory wee cannot comprehend, but only by his works, he is the efficient cause of Heaven, and all its glory, he built  
this

*I. Cause.*

this great City, and all his workes shall bee like himselfe: If King *Abasbuerus* make a feast, he will make it like a King, much more the King of Kings will provide for his servants whom hee feasts, hee made a World, and how glorious is it, but if he make a Heaven, thinke with your selves what a Heaven it will be: The Scriptures (*Heb. 11.*) commend this to us, comparing the 10 and 16 verses together, *For hee looked*, saith hee, *for a City* (speaking of *Abraham*) *which hath foundations, whose builder and founder is God*; and then verse 16. *God is not ashamed to be called their God, for he hath built for them a City,*  
marke

marke the reason ; In the first place it is said to bee a City whose builder and founder is God, God is the Artist of it, he shewed his art in it : in this building of heaven, God shewed himselfe an Artificer : indeed God hath made other great works, as the World; but he hath shewed no art upon this in comparison of Heaven : The heavens which we see, are but the feeling of this Heaven which God hath prepared for his Saints, and yet they are very glorious, but yet he hath bestowed no cost in comparison, hee hath shewed no art on it in respect of Heaven ; he hath bestowed all his cost on this,

this, in making heaven hee shewed himselfe an Artificer. And would you know the reason of it? it is because Heaven is his standing house, Kings you know use to enrich their standing houses, they bestow more cost upon them than others: This World my brethren, is not a house that hath foundation, but it was builded by God as a stage upon which when men have acted their parts, it is to be throwne downe; it is set up for a few thousand yeares which are nothing to him, and then hee meanes to pull it downe, hee will then burne it; but Heaven is Gods standing house, his Pallace

Pallace , and therefore  
consider what great cost  
God hath bestowed on it.  
Againe , it is said to bee  
a City prepared , *Matthew*  
*25. 24. Come yee blessed*  
*of my Father , inherit the*  
*Kingdome prepared for you*  
*from the beginning of the*  
*World :* Hee speakes as if  
G O D had beene a great  
while in making Hea-  
ven ; G O D hath beene  
long in contriving it, nay  
further, saith Christ, *I*  
*goe to prepare a place,* as if  
it were still in finishing,  
as if it were not yet fini-  
shed , not but that all  
G O D S workes are per-  
fect from the beginning,  
but it is spoken after the  
manner of men , that  
we

wee might expect great glory, for which there is such great preparation, and saith he, if it were not so, I would have told you; thinke what you will think of it, and it will be answerable, God will fulfill it. Heaven is a City prepared, if there be but preparation for a Coronation of an earthly King a moneth or a quarter of a yecre, there are great things expected, and yet more is shewed; but now God hath beene alwaies in preparing Heaven, he hath beene making of it from the beginning of the World; *David* laid up materials for the Temple, and *Salomon* builded; so God prepares Heaven  
and

and Christ builds it. And therefore consider with your selves, there are great things to be found, expect what you can and it shall be answered. And thus you see God hath made a Heaven with a foundation, he hath beene long in preparing of it, hee set up the World in sixe daies, but he hath beene setting up Heaven, as I may so say, sixe thousand yeeres, and therefore let this raise up your hearts to consider what a waight of glory God hath layd up for those that love him.

Secondly, consider the  
materiall cause of it, why  
it is Christ the Lord of glo-  
ry, Christ Jesus himselve  
B hath

*2. Cause.*

hath purchased it for us in his blood, he hath laid the foundation of it, his blood was layd out for it, hee spunne this thred of glory out of his owne bowels, and therefore we may well argue the greatnesse of this glory, seeing that his blood hath obtained it, 1 *Eph.* It is there called the riches of the glory of his inheritance, all the inheritance that Christ hath hee distributes it unto the Saints: this is said to be a purchased possession; why, now my brethren thinke with your selves, what shall be the revenues of glory purchased by his death. Think what a large possession the blood of Christ will procure



cure, consider with your  
selves what this will a-  
mount to, and this is Hea-  
ven, Heaven it the revenues  
of Christs blood. Thinke,  
I say, what glorious Hea-  
ven it must needs be which  
Christs blood hath pur-  
chased for us. This is that  
hee aymed at in laying  
downe his life for us, Justi-  
fication, Adoption, and  
Sanctification, they are but  
the way to Glorification,  
they are but the subsidies  
of it, wee are justified, a-  
dopted and sanctified all  
to this end, that we might  
bee glorified: consider  
therefore what Christs  
blood will be worth, what  
the revenues of it will  
come to: and therefore

B 2            what

what hath beene sayd of Heaven, let it move you, and worke upon you: If I should single out any man present, any particular man in this Congregation, as our Saviour did the young man in the Gospell, and bid him forsake all, and hee shall have Treasure in Heaven, if hee would forsake the Righteousnesse of the Law, and his owne conscience within himselfe, beloved this was a great offer: Now I single out every man here present; why, consider with your selves, you all stand arrested before G O D, you deserve to bee accursed, and

and to bee eternally so,  
yet if you will leave all  
your iniquities, repent, and  
beleeve, you shall have  
glory in Heaven. Me-  
thinkes now you should  
lay hold on this offer,  
and thinke no strictnesse  
too much, so you could  
get Heaven. If you were  
Merchant-like men, you  
would not let Heaven,  
this precious Heaven  
passe you; you would  
lay hold on it, and spend  
all you had to get it,  
and to be made partakers  
of those unvaluable trea-  
sures, and thinke with  
thy selfe thou canst not  
bid enough for it: Cor.  
I. 14. *Strive and runne,  
so runne that you may attaine,*

and every one that striveth for the mastery is temperate in all things, now they doe it that they may have a corruptible, but we an incorruptible crown, and if men bee so carefull here on earth to obtaine temporall preferments, much more then run to get that preferment which of all other is the chiefe, even everlasting happinesse in Heaven, its for Heaven an incorruptible Crowne, for Heaven that transcends all other things, and thinke with your selves how it will trouble you if you come short of your prize, what a fearefull and sorrowfull voice will it be to you, who can expresse your anguish,

anguish, when you heare  
Heaven and your Crowne  
is parted from you: it was  
a pittifull saying to *Nebu-  
chadnezzar, Thy kingdome is  
departed from thee*; much  
more to us then, to heare  
that we have lost Heaven,  
how will it astonish thee to  
heare Christ say, Heaven  
and thy Crowne is depar-  
ted from thee, thou must be  
turned to Divels for ever,  
this will be thy condition  
to the end; it is our duty to  
speake unto you, wee can  
but exhort you, wee can  
doe no more, *Matb. 10. 14.*  
*If they will not retaine it,*  
*saith he, shake off the dust of*  
*your fete as a testimony against*  
*them.* If yee looke not to  
your selves in this life, this

will be the event of it. Oh how will it fret you to the heart ; what inutterable perplexities will you be in, when you see others follow Christ to his glory, and you your selves have that curse denounced against you, *Goe you cursed, &c.* Alasie then it will bee too late to get Heaven : oh ! what terrour and amazement, what bitter anguish to thinke Heaven came neere unto me ; it was offered me, and yet because I would not part with some darling sinne, some beloved corruption, some base lust I have lost my interest in it, I must not partake of those rivers of pleasures in Heaven. This certainly will be the issue  
except

except here, whilst you have space, you make sure this Crowne to your selves by Faith and Repentance.

3. Cause

I proceed in the third place, to the exemplary cause, and the greatnesse of this glory appears from this, and this is the glory of Jesus Christ himselfe; consider, the great glory of the Lord of glory is the neereſt patterne of it, and therefore in Scripture that glory the Saints shall have in Heaven is said to be like his, wee shall be like the Lord of glory, hee is not onely made the efficient and meritorious cause, but also the exemplary cause of this  
B 5      glory,

glory, what can bee said more then this, we shall be made like to Christ Jesus, who is the Lord of glory, the eye of all things, the first-borne of every living creature, in whom all excellencies remaine, and all fulnesse dwels; oh then, what infinite glory to bee like what Jesus Christ now is! why, thou shalt bee made like to him, *Iohs 17. 24. That they may behold my glory which thou hast given me:* but that is not all, though this was sufficient to make us happy: A beggar may behold the glory of a King, and bee never the happier for it, nay bee more sad in his thoughts, because none of his glory reflects



reflects upon himselfe, but  
saith our Saviour, *Iohn 17.*  
*22. The glory which thou gapest*  
*me, I have given them, that*  
*they may be one, even as we*  
*are one; we shall weare the*  
*same kinde of glory which*  
*Christ weares, and hee*  
*weares all the glory both*  
*of Heaven and earth about*  
*him at all times, what kind*  
*of glory shall wee then*  
*weare? We shall be made like*  
*unto his glorious body. As we*  
*were all borne like Adam,*  
*so wee shall be made like*  
*Christ, wee are said to be*  
*predestinated, to be made*  
*conformable according to*  
*the Image of his sonne, so*  
*that as wee were predesti-*  
*nated to be made like him*  
*in grace and sufferings*  
*here*

John

here, so likewise in glory, we see here but as in a glasse the glory of Christ, and yet are changed into the same Image from glory to glory, 2 Cor. 5. last, *But we all with open face beholding, as in a glasse the glory of the Lord, are changed into the same Image from glory to glory even as by the Spirit of the Lord*: If we seeing him here upon earth as an holy and a righteous man, conceive and have such glory in him: consider brethren what that shall be when we shall see him as he is, what a comfort will that be, when we shall see him face to face in Heaven, and be made partakers of his glory, we shall be like him, 1 Iohn 3. 2. *Be-  
hold*

bold now we are the sonnes of God, and it doth not yet appeare what wee shall be, but wee know that when hee shall appeare, we shall be like him.

In the fourth place, let us consider the matter of this glory, both *Materia in qua & circa quam*, the object and subject of this glory. And first, the object of this happinesse, why it is not any other creature, but God himselfe, no creature in Heaven and Earth is the matter of our happinesse, but God himselfe will be made happinesse to us, he will not onely be the efficient cause, but the materiall cause of our happinesse, *Gen. 17.* He sums up all

all in himfelfe, I will bee  
an al-fufficient God unto  
thee, he promifes himfelfe,  
not heaven separated from  
himfelfe, but he will give  
us his owne glory, he doth  
not onely promife us great  
and glorious things to bee  
created by him, but hee  
himfelfe will be our Hea-  
ven, *Pfalms. 73. Whom have I  
in Heaven but thee, and there  
is none that I desire on earth,  
befides thee*, marke the  
phrafe, indeed there are  
all other things here on  
Earth which we may stand  
in need of, but faith *David*,  
though I have neede of  
them, why yet none of  
them all I desire befides  
thee. God alone made *Da-  
vid* happy, for indeed God  
him-

himselfe makes Heaven,  
though there were neither  
Saint nor Angell: indeed  
they are all there, but wee  
need nothing but God and  
Christ to make us happy of  
this glorious City which is  
the forerunner of Heaven  
if it be not Heaven it selfe,  
yet of that glorious condi-  
tion which indeed is the  
immediate forerunner of  
Heaven, *Revel. 21.22.* The  
City had no need of Sunne  
or Moone to shine in it, for  
saith he, *The glory of God did  
lighten it. and the Lambe is the  
light thereof:* why, my bre-  
thren, though there be ma-  
ny glorious things in Hea-  
ven, though there be the  
fruition of the company of  
Saints and Angels, yet that

is

is not it which makes us happy, but God is our happiness. Indeed the glorious societies of the glorified bodies of Saints is very delectable and ten thousand times excels all the delights of creatures here below, yet I say, we have no need of them to make us happy: it is but overplus, God himselfe and Christ Jesus make our Heaven & happiness. Thinke now my brethren with your selves what Heaven is, are you all able to consider what it is to have God to be our happiness? It is impossible for you to conceive it, and for me to expresse it, I can no more reveale what God will doe to you, then this light can  
re-

reveale the light of the  
Sunne which can bee  
knowne by no light but  
its owne. In the first place  
God containes all things,  
all manner of divine per-  
fections are bound up in  
him. The pleasures of  
this earth are scattered  
here and there, and there-  
fore the soule goes wan-  
dering up and downe from  
one creature to another,  
from one flower to ano-  
ther, because some part  
of his happinesse is in  
one, some part in ano-  
ther, but my brethren, in  
God we have all happines  
summed up, and wrap-  
ped together, all our de-  
lights are together in him,  
*Revel. 21 7. He that overcomes*  
*shall*

*shall inherit all things, and I will be his God, and hee shall be my sonne :* Consider with your selfe that God himselfe can but inherit all things, and indeed he is all things, and if we have God for our God, wee shall inherit all things, hee will be meate and drinke, wife, husband, and whatsoever else unto us, he will be all things to us himselfe, and therefore it is said, *1 Cor. 14. 18. That at the day of Iudgement, when Christ shall give up the kingdom, then all things shall bee put under him, that God may bee all in all ;* which implies two things: First, that God himself will be our happinesse, hee will be happinesse enough, for  
he



he is all in all. Secondly,  
That hee will be all unto  
us in a more transcendent  
manner than the glory of  
the creatures, I may com-  
pare these joyes of Heaven  
to those receipts which  
containe the very spirits of  
things, the very life and  
quintessence of things ex-  
tracted out, a little quanti-  
ty whereof, as much as will  
lie on a knives point is of  
more vertue and efficacy  
to work upon a mans body  
(because they are the spi-  
rits) than a great quantity  
of all other drugs: so now  
these contentments which  
God gives are the very  
spirits of comforts which  
will adde more happinesse  
than all the drugs of world-  
ly

ly pleasures can administer unto us, for all the happinelle that could bee had here, may further all the happinelle God could create to men as men here on earth, are but as one drop to the bottomlesse Ocean of Gods glory: and yet this fals short, this is too scant a comparison: for I say; infinite millions of drops will at length make an Ocean, but ten thousand millions of the glories of this World cannot make up one drop of the glory which is in God. Thus God will be all things to us, and all things in a transcendent manner. Again thirdly God will poure out himselfe unto us, he will give

give us cōmunication with  
himselſe of this his infinite  
happineſſe, he will poure  
out all his glory unto us,  
*Ephes. 3. 19. That yee might be  
filled with all the fulneſſe of  
God, which will give all com-  
fort;* open thy mouth wide,  
he is able to fill it, for one  
drop of God will fill thee  
full, I will fill thee with ful-  
neſſe & fulneſſe of the beſt  
kind: oh! what ineffable  
comfort will this be, when  
the veſſels of mercy ſhall be  
throwne into this bottom-  
leſſe ſea of glory. Therefore  
doe but thinke with your  
ſelves what a happineſſe  
this will be when you ſhall  
be made partakers of Gods  
glory, of all the bleſſednes  
that is in God, for although  
he

he cannot give us his glory essentially, yet it shall as truly seeme to make us happy as it doth to make him glorious. Fourthly, we shall be made one with him, they are Christs owne words, *Iohn* 17. 21, 22, 23. *That they all may be one, as thou O Father art in mee, and I in thee, even that they may be also one in us, that the world may beleve that thou hast sent me, and the glory that thou gavest mee I have given them, that they may be one as we are one I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. My brethren, what is it that makes God hap-*

happy, but God himfelfe,  
and yet what is that which  
makes Chrift fo happy, but  
that he is equall with God  
the Father? Now if God  
make himfelfe happy, how  
happy fhall wee be then  
when wee communicate  
with God in this his hap-  
pinesse. To bee one with  
him then must needs make  
us happy, indeed wee can-  
not bee one with him as  
Chrift is, for hee is the  
brightnesse of his glory, the  
expresse Image and cha-  
racter of his person, he is  
the naturall Sonne of God,  
and of the same nature  
with God, but we fhall be  
made one with him fo far  
as the creature is capeable  
of, and the next union to  
that

that which God and Christ have one with another we shall have, *that they may bee one even as wee are one.* And againe, being made one with God, we shall rejoyce in all that God rejoyceth in, that God is so glorious a God it shall make thee glorious, thou shalt have all those joyes by revenues of which hee now lives in Heaven, thou shalt rejoyce more in Gods happinesse than in thine owne, the more happinelle riseth to God, the more riseth to thee: that which is the matter of GODS glory shall bee the matter of ours; it is the nature of love, that it rejoyceth in the love of the person beloved,

ved, *Iohn* 14. *You are my friends if you doe whatsoeuer I command you, Ioh. 3.* And therefore saith *Iohn*, in that he increaseth, I must decrease, in this my joy is fulfilled; Our Saviour saith also to his Disciples, *If ye loved me, you would have reioyced because I said, I goe to the Father.* Now my brethren, if wee shall reioyce in the same God reioyceth in, both in that joy which is *intrinsecus* within him, and in that joy which is *extrinsecus* whereby hee delights in all his workes and providence, if both these I say, shall be in us, how glorious shall wee be? *Iohn* 15. 11. Christ saith, *These things have I spoken unto you, that my joy might remaine*

*in you, and that your ioy might be full.* And this is not to be understood of our Saviours joy, of the hopes he had of them, but that the joy which is in Christ shall be in us, *that my ioy, saith he, may be in you, 25. Matth. 25.* We shall enter into our masters joy. *Rom. 5. 2. And reioyce in the hope of the glory of God, and not onely so, but we ioy also in God, through our Lord Iesus Christ,* wee shall not onely reioyce in a created glory which hee shall bestow upon us, but further wee reioyce in Gods owne glory; I should come to shew you the subject of this glory, namely the soule of man: But my brethreu, I will first make some short use



use of this which hath  
beene spoken: Let us there-  
fore take God for our por-  
tion, whatsoever else be-  
comes of us, whatsoever  
befals us, let what will  
come, what afflictions, what  
throbs, what miseries or  
crosses will come, Heaven  
will make amends for all,  
for thy pleasures of sinne,  
and worldly contentments  
God will be better to thee  
than all: put them all in  
one ballance, and God with  
that glory he will bestow  
on you in another ballance,  
and hee will over-waigh  
them all, they are not wor-  
thy to be compared to this  
glory, this was it that made  
the Martyrs runne through  
so many persecutions and

tortures & that with cheerfulnesse, they tooke God for their portions, so they had him they cared not what became of their bodies: For, saith *Paul*, *Wee looke not to things which are corruptible, but to things which are eternall*: And because it is probable, yea and more then probable, that there are degrees of glory in Heaven, that God will reward every one according to their workes: why then doe not onely content your selves to goe to Heaven, but endeavour to serve God more, that you may have great glory in Heaven, be abundant in good workes, hoord up good works, according to which glory

glory shall bee waighed to you in Heaven: let not pleasures hinder thee of the least degree of glory, for to have but one pearle added to thy Crown is more than the whole World: commit therefore no sinne that might hinder your attaining of glory, for what though. God pardon thy sin? yet thou loosest glory, thou mightest have gotten whilest thou wast in committing it, the least shred of which glory transcends all the glory of the World.

Now wee come to the subject of this glory: the *Materia in qua*, the Vessell which shall receive this infinite masse of glory, and that

C 3

is

is the soule, it is called the salvation of our soules; the soule which will hold so much is the vessels of this glory, the body shall be exceeding glorious, but the soule is the receptacle which must receive this glory, *Rom. 9.23. And that hee might make knowe the riches of his glory on the vessels of mercy, which hee had before prepared unto glory;* And *S. Peter* calleth Christ the salvation of our soules, *the end of your faith the salvation of your soules*: My brethren your soule, howsoever you value it, is capeable of more glory than this world can afford, the pleasures of which will fill your soule no more than one droppe  
wil

will fill a Cisterne, or a little  
shower the place where the  
Ocean stands, *Eccles. 3. 11.*  
Now it is said, that in this  
life God will put a World  
into the heart of man, and  
yet all that World will not  
fill it; why, my brethren  
your soules are narrow in  
this life, in respect of that  
they shall bee hereafter,  
they hold but little in re-  
spect of that they shall hold  
in Heayen, they are but  
little bladders which there  
shall bee blowne up, they  
are but dunge bladders in  
respect of that they shall be  
in Heaven hereafter, which  
may appeare in this: *Salomon*  
*mon* had a very large heart,  
he had as many notions in  
him as the sands of the sea

shore for number, and yet the soule of the least child in heaven, happily but new come out of his mothers wombe exceeds all the knowledge which *Salomon* had on earth: our soules are capeable of more joyes than the senses can give, they are not able to satisfie it, it will drinke up more glory even in one houre, than the senses can provide in many hundred yeeres, it will drinke them all up at one draught. My beloved, your senses cannot let in the King of glory, such narrow gates cannot receive such infinite great glory, *Psal. 24.*

In Heaven the doores of your hearts shalbe opened, and when those dores are open

open, I say, the everlasting  
dores of your hearts are  
open, they cannot containe  
this glory, you must bee  
contained in it; *Enter*, saith  
Christ, *into thy masters ioy*:  
If the joy of the holy Ghost  
in this life passe all under-  
standing, and beleeving,  
wee reioyce with joy  
unspeakeable, and full of  
glory: how much more in  
the world to come, shal our  
joyes passe all understand-  
ing, when wee shall have  
fruition of Gods presence,  
which is life it selfe? My  
brethren, your soules have  
two great gulphs, *viz.* the  
understanding and the wil,  
which must and shall bee  
fatisfied: Now saith *Salomon*,  
The eye of the body is

not satisfied with seeing, it can comprize halfe the World in it, and if the eye of the body be so hard to be satisfied, much more the eye of the soule, and yet in Heaven this shall be satisfied, this gulph shall be satisfied, *Psal. 17.15. I shall bee satisfied when I awake with thy likenesse*, hee was to lay his head in the grave for a while, but hee should arise when the Heavens shall bee no more. As *Iob* said, *I shall see him againe*, so *David*, *I shall awake and then I shall bee satisfied with thy likenesse. Iohn 14.18. Shew us the Father*, saith *Phillip*, and it sufficeth us; you will say, if you could but see God, it would suffice, and indeed you



you may well say so, for the sight of God will suffice you, why you shall see God, *Iohn* 17. 24. for Christ doth desire this especially, those that are his to make the happy, to be with him, to behold his face: *Father, I will that they also that thou hast given me to bee with me where I am that they may behold my glory which thou hast given me.* So *Matth.* 5. 8. *Blessed are the pure in heart; for they shall see God,* they shall bee able to behold him: If the Queen of *Sbeba* who had seene so much glory before, and being a Queene had partaken of so much glory in her selfe, if she, I say, was so astonished, so amazed that shee had no spirit in her,  
even

even to see *Salomons* wisdom, and to see his magnificency in honour, and riches, how much more shall the glory of God ravish us, part of which wee never saw, no not the glimpse of it: oh! how wilt thou bee amazed with joy when thou shalt see his glory, and see him as hee is, when wee shall know as we are knowne, and G O D knowes us as farre as can bee, *1 Corinthians 13. 12.* For now wee see through a glasse darkely, but then face to face; now wee know but in part, but then we shall know even as we are knowne, all our sight of him here it is but as in a glasse. Now what a great difference is it to looke upon  
on

on a man who is behinde us, and to turne our face and to looke truely and stedfastly upon him? why there is infinitely more difference betwixt that light wee have of God by faith on earth, and that perfect light of him, and fruition of his glory, which wee shall have in heaven: why as I said before, the eye of a mans body as it is but a small thing, and the apple of it much smaller, and yet by the helpe of the sunne, it is able to take halfe the World into it at once: how much more shall the eye of our understanding conceive infinite joys past our apprehension here when it hath the light

light of Gods glory shining about it, *Psal.* 36.8, 9. They shall bee abundantly satisfied with the fulnesse of thy house, and thou shalt make them drink of the rivers of thy pleasures, for with thee is the fountaine of life, in thy light shall wee see light: when as the Sunne of glory comes to shine about us we shall even draw God into our soules; and thus you see the first gulph shall be filled.

The second gulph of mans soule is the will, thou hast a will and amongst all the affections of it, love is most comfortable, now that shall be fully satisfied wee shall be satisfied with Gods loving kindnesse, for (*Psal.* 73.) all other affections

ons bring paine with them,  
but love is alwaies com-  
fortable, *Phil.* 2. 1. If there  
bee any consolation of  
Christ, if any comfort of  
love : Wee love things  
here on earth that cannot  
love us againe, as money  
riches, and the like, how  
much more shall wee love  
love it selfe ? Indeed, as  
*Salomon* saith, *The love of  
friends is very delectable*, *Pro.*  
27. 9. Oyntment and per-  
fume rejoyce the heart, so  
doth the sweetnesse of a  
mans friend by hearty  
counsell : The same testi-  
fies *David*, in his lamenta-  
tion for *Jonathan*, 2. *Sam* 1.  
26. I am distressed for thee  
my brother *Jonathan*, very  
pleasant hast thou beene  
unto

unto me; Thy love to me was wonderfull, passing the love of a woman: but I say, though the love of friends bee great, *Jonathan* exceeding lovely, yet they are not so lovely as God, it cannot be affirmed of them, that they are love it selfe as God is: oh then! how pleasant will it bee when this vast affection of love shall bee satisfied! G O D will come into us and dwell with us, and doe but thinke what a pleasant thing it is to have the great God of Heaven and Earth to dwell together with the creature in unity, to have him who is love it selfe to dwell in us from all eternity; it is said (*1 Pet. 1. 8.*)  
*whom*

*Whom having not seene you love, in whom though you see him not, yet beleeving you reioyce with ioy unspeakable and glorious: Why if that bee a cause to make you reioyce so unspeakably, how much more joyfull will you be when you enjoy his presence, not onely to kisse him through the lattice, as here we doe enjoying onely his presence through his ordinances, but to lie in the bosome of his love, to bee enfolded in those everlasting armes of his mercy, to be loved of love it selfe, to be made partaker of all his goodnes, and Gods love is free, he loves us w<sup>th</sup> out any cause in our selves: why the brethren consider with your selves, what is the height, depth,*

depth breedth, and length of Gods love to bee filled with all fulnesse of God (*Eph. 3.8.*) Oh what a bottomlesse sea of Gods love shall we be flung into, one droppe of which is better than the gold of Ophir, yea surpasseth the whole earth.

In the last place, I will endeavour to shew the finall cause, and demonstrate the greatnesse of Heaven, by this, that both the *finis cui*, and the *finis cuius*, that is the end why God hath prepared, all this glory, and the persons for whom: Who is it for that God hath beene from everlasting preparing glory? Is it not for his Saints? Is it not for his



his friend and spouse? Is it not for *Sion* (*Heb. 12.*) But you are come into Mount *Sion*, and into the City of the living God, the heavenly *Hierusalem*, and to an innumerable company of Angels, to the generall assembly and Church of the first borne, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant, and to the blood of the sprinkling that speakes better things than that of *Abel*: God hath reserved Heaven for us, Heaven is made for the feasting of his first borne, he hath in heaven all his children

dren about him, there shall bee called a generall assembly of them, one will not bee away: you know parents they bestow the most cost when they have their children all at once together, they respect no cost, looking at the joy, which is set before them: they have joy unspeakeable in the presence of their children together, and therefore at times of rejoycing men will send for their children home: Now, my brethren, God will have all his Children home, hee will have a generall invitation, the great Congregation of the Elect shall bee called

led together, hee will have them all home, and therefore hee must needs make great provision: consider what he hath vouchsafed to wicked men, the worst of men, beloved these runne away with the blessings of the World, even such as God hath set himselfe against to hate with an eternall hatred, why then thinke with your selves what hee hath prepared for those that love him, whom with an everlasting love hee hath loved in his Sonne, for his Sonnes sake which is as great as himselfe; certainly hee will communicate himselfe to the uttermost: I say, then thinke with your selves

selves what God hath prepared for those that love him.

Secondly, consider the end for which this is, and that is, to manifest his owne glory, hee truely hath had a great deale of glory out of this World already. The Heavens declare the glory of God, and the Firmament sheweth his handy worke; hee hath had a great deale of glory out of this World by justifying poore sinners, and sanctifying their hearts, and also by punishments inflicted upon wicked men, but all this is nothing to that glory he meaneth to have, not comparable to that he will have in Heaven, *2 Thes.*

3.10.

3.10. When hee shall come to be glorified in his Saints and bee admired of all them that beleeve: Wee thinke wonderfull things of God, and yet all our thoughts shall come farre short of the excellency of his comming, he will come beyond our expectation, hee will come to purpose, to be admired of all them that beleeve. The matter of Gods glory, the revenues of it must come out of you, the chiefeft of his glory, as for the manifestation of his glory, it must come forth of that, he will come to be glorified in his Saints, hee will then shew how glorious a God he is, by manifesting

nifestation of his glory, it must come forth of that, he will come to be glorified in his Saints, hee will then shew how glorious a God he is, by manifesting what glorious creatures he hath made: it is not a little glory that will content G O D, it is not a little glory that will content a King when hee meaneth to take state, *Rom. 1.* Hee will glorifie himselfe as God, or else he would never have begun, he would never have gone about it, unlesse he meant to doe it to the utmost. And in what doth this his glory consist? why, in making us glorious, and the manifestation of his glory, as hee is God, comes

comes from us. It is true indeed, Gods essentiall glory can not bee added unto us, but the manifestation of his glory shall arise to us, we shall have it communicatively, as when you see the Sunne reflect upon the waters, though you see not the Sunne it selfe, yet you see as perfect a manifestation of it, as if you should see the Sun it selfe. So likewise, though you cannot have Gods glory essentially, yet you shall have it perfectly communicated to you, manifested in you, 2 *Cor.* 8. 23. And therefore the Saints are there called, *the glory of Christ*; now thinke with your selves, God hath had infinite vast thoughts of  
D glori-

glorifying himselfe, there hath beene a fountaine of thoughts in him for that cause, and that unceasing spring which hath runne in GOD from all eternity must needs make a vaste Sea, and who must be the vessels that must goe into this, into whom all this must be emptied? are they not those that love him, those that hee hath loved with an everlasting love? why then, doe but thinke with your selves how unutterable are the joyes we shall have in Heaven. I would adde something more to it, if any thing more can bee added to it; and if I but mention the properties; they will further



ther adde to this glory and make it abound. Ile name no more than those wee have already laid downe to our hands, 1 Pet. 1. 45. *Elect to an inheritance incorrupted and undefiled, and that fadeth not away, revealed in the last times.*

In the first place brethren, it is an inheritance the deed of which runnes for ever to him and his. The subtillest Lawyer that is, yea such an one as can almost finde a knot in a bulrush shall not be able to picke the least hole in your evidence: it is an inheritance to which every one of you shall be heires and shall have an everlasting possession in it: it is not

*1. Property.*

in Heaven, as it is in this world, where the elder brother is onely heire, and goes away with the inheritance, when many times the yonger are beggars; but in Heaven it is not so, for there we shall be all heires and coheires with Christ: & the reason of it is, because it is called the inheritance of the Saints, *2 Col. 12. Giving thanks unto the father, who hath made us meete to be partakers of the inheritance of the Saints in light.* Why my brethren, now you know light is such a thing as is common to all, so that if there were ten thousand times more men in the world then there is, they might enjoy it; neither doth

doth any envie at the light  
another hath; why, Hea-  
ven is an inheritance of the  
sonnes in light which wee  
shall be partakers of; there  
shall be no envying of one  
anothers happineſſe and  
light in glory: why my  
brethren, you may be all  
heires; yea you shall bee  
all heires, there are no  
younger brethren! Againe,  
why alas in this life the li-  
vings we possesse, the inhe-  
ritance of them passeth  
from one to another, from  
the father to the sonne;  
yea and further, all the  
evidence they have will  
bee burnt one day; they  
will be made voide at the  
day of judgement, the  
whole world will be burnt

2. *Pro-  
perty.*

and what will become of their inheritance?

But now secondly, this inheritance is *eternall incorruptible*, 1 Cor. 5. 1. For wee have, if this earthly house of our Tabernacle be dissolved; we have, I say, *a building with God not made with hands, eternall in the Heavens*. An inheritance, my brethren, that will be for ever: why, now thinke what eternity is, and thinke of it againe, it will even amaze your thoughts. Eternity is that which multiplies our joyes here upon earth: to enjoy a thing many yeeres is our greatest joy, if we can so enjoy it there lies our comfort, hence those words of the rich

rich man in the Gospell,  
*Soule take thy rest, for thou  
hast goods laid up for many  
yeeres. What a happinesse  
is it, not onely to enjoy an  
inheritance many yeeres,  
but for ever; goods layd  
up for ever? what a mercy  
is it that they are for ever?  
the eternity of them addes  
to our joyes; it was a re-  
joycing to *David*, that God  
would give him a King-  
dome; but more, that hee  
would prepare a King-  
dome to his house a great  
while, 2 *Sam.* 7. 13, 19. *Then  
went King David and sate be-  
fore the Lord and said; Who  
am I, O Lord God, and what  
is my house, that thou hast  
brought me hitherto? and was  
this yet a small thing in thy  
D 4 sight,**

*sight of Lord God, but thou hast  
 spoken of thy servants house. for  
 a great while to come. David  
 tooke it for a great favour,  
 that God would bestow a  
 Kingdome upon him, and  
 yet, saith he, *this was but  
 a small thing in thy sight :*  
 what was it a small thing  
 to give a Kingdome ?  
 No, but there was ano-  
 ther thing more than a  
 Kingdome, and that was,  
 that his posterity should  
 sit on the Throne for a  
 great while, this made  
 the mercy the greater; if  
 Heavens glory should last  
 but for a few daies or  
 yeeres, it were worth more  
 seeking after than all the  
 things of this World: wee  
 make a great strife for  
 momen-*

momentary trifles in this world, but Heaven shall last for ever: it hath an everlasting evidence, it shall never have an end: the day thereof is for a long day, for it is for eternity and a day. Againe, *David* was to die himselfe and to leave the glory of his Kingdome to another, yet he tooke it for a great favour and mercy, that it was promised to his house for a great while; -but now in Heaven we shall never die; we shall possesse our Kingdome in our owne persons to everlasting: the pleasures and riches wee enjoy here must go to others. The rich man in the Gospell sings to his soule: *Soule thou hast goods*

D 5 *in store*

*and his soule  
shall be  
in the  
house of  
his  
father  
in  
heaven  
and  
he  
shall  
be  
with  
them  
forever  
and  
ever  
 Amen*

store laid up for many yeares;  
eate, drinke, and take thy rest:  
but marke the answer, Thou  
foole, this night shall thy glory  
be taken from thee. Now in  
Heaven it is farre other-  
wise, we shall never be de-  
prived of our glory: why,  
let not the least thought of  
jealousie come into our  
minde. For this in the next  
place is incorruptible,  
and not onely incorrupti-  
ble in it selfe, but also in  
those that enjoy it, wee  
shall bee ever with the  
Lord, we shall be the per-  
sons themselves. The King-  
domes of this world were  
brave places if they might  
have no end, the Kings of  
them exceeding happy if  
they might never die, but  
live



live alwaies : but alasſe,  
though they live like Gods,  
they ſhall die like men.  
Now in Heaven there is  
no ſuch thing, there is no  
dying nor talke of dy-  
ing, but mortality ſhall  
bee ſwallowed up of im-  
mortality; wee ſhall enjoy  
thoſe inexhauſtible Ri-  
vers of pleasures to eter-  
nity.

Now wee come to the  
next property. It is *incor-  
ruptible and undefiled*, 1 Cor. 5.  
25. All the comforts wee  
have in this life are mixt  
with ſinne, yea with the  
impotency of ſinne and  
miſery; ſo that one ſaith  
well to this purpoſe;  
Though the joyes of a  
King be many and greater  
than

3. *Pro-  
perty.*

than others, yet they have as many sorrowes attending upon them as joyes, and if not crolles, yet sinne the greatest crosse of all, if men bee sensible of it, but Heaven is undefiled, there is no anguish, no griefe, no teares, no sorrowes, but joyes to all eternity. There shall be no vexing Canaanites to trouble you, neither outward nor inward enemies, *Isa.* 35. *And the ransomed of the Lord shall returne and come to Sion with songs, and everlasting ioy shall bee upon their heads: they shall obtaine ioy and gladnesse, and sorrow and sighing shall fly away: here the guilt of sinne afflicts us, the punishments due unto*

unto the same affright us,  
one man is troubled with  
a lust which hee would  
faine master, another  
man cries out with the  
Apostle, *O miserable man  
that I am, &c.* Qualmes  
come over many mens  
hearts for the guilt of  
sinne; and how many  
throes have they before  
they can get sinne aban-  
doned! another is vexed  
with some tormenting ma-  
lady and grievous sicke-  
nesse in his body; but in  
Heaven we shall bee freed  
from these sorrowes, there  
shall be neither soule nor  
body sicke, *Isa. 33. 24. And  
they in Heaven shall not say,  
I am sicke, the people that  
dwell therein shall bee forgiven  
their*

*their iniquity: there shall be no thought of the pardon of sinne, for the inhabitants that dwell therein shall bee forgiven their iniquities: that is, those sinnes which they have committed in this life shall bee forgiven there. There is no thought of sinne in Heaven, there they shall be everlastingly buried in oblivion.*

*Obiect.*

But you will say, this glory may wither and decay; it may waxe old and decline.

*Ans.*

There is no fading in Heaven, for with God there is no variablenesse, no not so much as shadow of changing. The glory of Kingdomes decay daily, and Monarchies fall; as the Roman  
man

man Empire, what a glorious Monarchy was it ! but now it is come almost unto a bare title. But in Heaven there is no decaying, no failing, there is alwaies a full spring-tide without ebbe. That infinite masse of glory which thou shalt receive at the last day thou shalt keepe for ever : after as many millions of yeeres expired as there are haire on thy head, it shall bee as bright as it was on the last day, and the reason of it is because of Gods presence, wee shall be present with him who is the fountaine of life, whose streams of glory must needs issue to eternity, for at his right hand is fulnesse of joy, and  
rivers

rivers of pleasure flow from him. for evermore : so long as God fades not, Heaven will never fade: when God himselfe fades, when that fountaine can be dryed up , then those rivers of pleasures shall cease flowing, but that is impossible , for hee is the Well of life : What is the reason that precious stones decay not , but that there is no drosse or corruption in them? as the Diamond being pure in it selfe , fades not away, but alwaies keeps a lustre and splendour in it, whereas other base stones that have drosse in them soone decay and moulder away. In like manner though

though this World have  
drosse in it, and by reason  
of that perish, yet in Hea-  
ven there is no drosse of  
sin or corruption, and ther-  
fore it cannot fade.

Why now you will say  
again, grant all this you  
have said before, yet I  
doubt I may be bereaved  
of it: it may be taken a-  
way from me by violence,  
for Kingdomes in this  
life are taken away, Kings  
deprived of their dig-  
nities.

Why, but there is no  
feare of this in heaven, it is  
kept for you sure enough,  
no moethes of corruption to  
make you sin, no violence  
of Satans temptations to  
make you fall: The divell  
and

and sinne crept into Paradise, but neither of them shall come into Heaven; (*Matth, 6. 20.*) *Lay up treasures for your selves in Heaven, where neither moth nor rust doth corrupt nor thieves breake in and steale.*

But you will say againe, if I could once get thither, I had no cause to feare; I should never fall if I were once in heaven; but I feare the vilenesse of my owne heart, I feare I shall be defiled with my corruptions and by Satan: and as *David* said, *I shall one day perish by the hand of Saul*; I am afraid I may perish hereafter, though I now be in the state of grace, I may fall, and never come thither.

But



But looke further, it is said, *It is reserved for you who are kept by the power of God to salvation*; you are kept for it, Christ hath reserved it for you, who saith further, *Of those which thou hast given mee, I have not lost one*. If all the power of the Creatour lie for it, you shall not lose it: but it doth; therefore you shall not lose it. And lastly, thou shalt not stay long for it, thou shalt not bee a probationer, but till thy death at the farthest; it is laid up ready for thee, a Crowne of glory waites and staies for thee: but now all these things are shewed, this is the misery, that wee will not beleeve, *In my Fathers house,*  
saith

saith he, *there are many mansions.* If it had not beene so, I would have told you, he will not deceive us, beleeve him on his word, we use to beleeve the promise of a man we judge faithfull, much more let us credit God who is truth it selfe. Therefore as ever we would be partakers of these joyes, and have part and portion in these eternall comforts: let the beleeve of them bee stedfast, and though there be many uses to bee made of this, yet this is the chiefe, that wee would believe this truth: Indeed you believe, but I say unto you beleeve, and againe beleeve: those that entered  
not

not into the promised Land, entered not, because they did not beleeve. This is the cause that men perish and enter not into Gods rest, I say therefore believe God, seeing hee hath fulfilled all his promises, hee hath not failed in one promise since the beginning. The Land of ~~Canaan~~ he gave according to his promise long before (1 King. 8. 23.) *Lord thou keepest Covenant and mercy with thy servants* (verse 26.) *Blessed bee the Lord that hath given rest to his people Israel, according to all that bee promised by the hand of his servant Moses: If he hath promised that ten Kings shall destroy the whore*  
as

as indeed hee did, she shall be destroyed, hee will not faile in his promise, he hath spoken, and hee will make it good, he is abundant in mercy and truth, yea hee will bee better than his word. Let me speake therefore to you that are yet in the state of nature, who still delight in your sins: if you beleevd these things, surely you would not dote on your sinnes as you doe; it would make you utterly abandon them: and also let mee say something to you whose eyes God hath opened, who are in the state of grace; surely if you laboured more and more to perswade your selves of this, you would not bee so glued  
to

to the world as you are;  
it would make you like  
men of another World,  
you would be transformed  
and be even as if you were  
in heaven. Let then all your  
carriage and manner of  
conversation bee here, as if  
you were in your heritance,  
let all your thoughts be in  
heaven, let your hearts take  
possession of this incorrup-  
tible Crowne, whilest your  
bodies are on earth.

F I N I S.



